

THE
OXFORD
Almanack

For the
Year of our Lord God
1692.

BEING
Bissextile or Leap-Year.

OXFORD,
Printed at the THEATER.



—

1878
1878

January Tebet
 Febr. Adar
 March Abib or Nisan
 April Ivar also called Zif see 1 Kings VI. 1.
 May Sivan
 June Tammuz
 July Ab
 August Elul
 Sept. Tisy
 October Heshvan otherwise called Bushan
 Nov. Kislev 1 Kings VI. 38.
 Dec. Tebeth

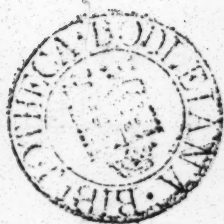
THE
OXFORD
Almanack

For the
Year of our Lord God
1692.

BEING
Bissextile or Leap-Year.

OXFORD,
Printed at the THEATER.

10



THE
JEWISH
Kalendar:

CONTAINING

An Account of their *Fasts* and
Festivals, whether observed at
present, or grown out of use;
with their *Sabbaths*, and their
proper Lessons. Beginning at
the 22th of the Moon *Tebeth* in
the Year 5452 of the Creation,
and continuing to the 3d *Se-*
bat 5453 inclusive.

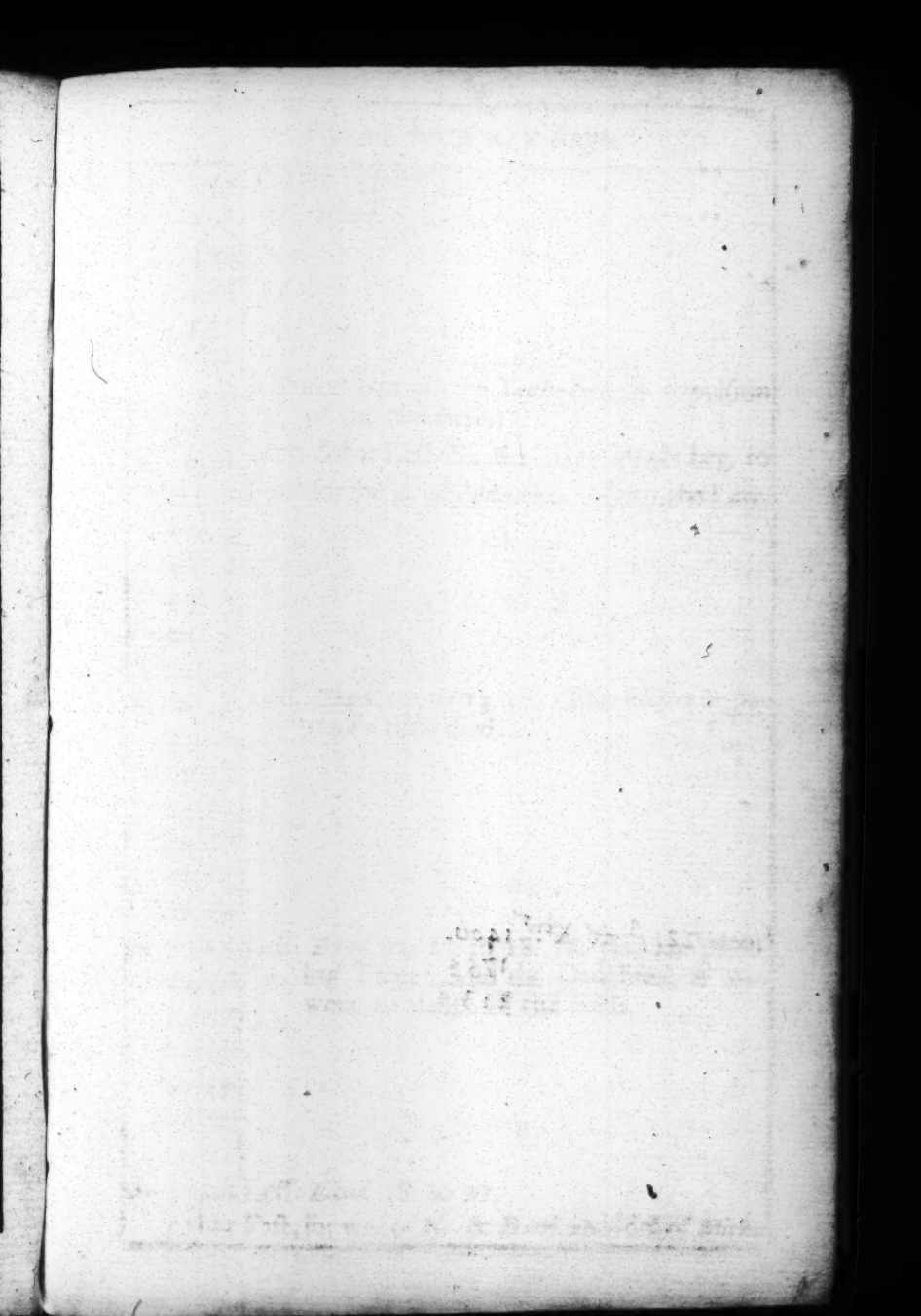
To which are added, some Notes and
curious Observations concerning the
Ecclesiastical and Civil *Jewish Year*,
and an exact account of the occasi-
ons upon which the *Fasts* and *Festi-*
vals were at first instituted.

With a Chronological summary of several
remarkable things relating to the People
of the *Jews*.

OXFORD, Printed at the THEATER.

JANUARY hath xxxj days.

			Old Sry.	New Style.
1	a	New Years day.	8 7	1 11
2	b		8 5	2 12
3	c		8 3	3 13
4	d		8 2	4 14
5	e		8 1	5 15
6	f	Epiphany, or Twelfth d.	8 0	6 16
7	g		7 59	7 17
8	a	New M.	7 58	8 18
9	b		7 57	9 19
10	c	1 Sund. after Epiph.	7 55	10 20
11	d		7 54	11 21
12	e		7 52	12 22
13	f	Hillary B. C.	7 51	13 23
14	g	Oxford & Camb. Ter. beg.	7 50	14 24
15	a		7 49	15 25
16	b	First Qu.	7 48	16 26
17	c	2 Sund. after Epiph.	7 47	17 27
18	d		7 46	18 28
19	e		7 44	19 29
20	f	O&ab. Hill.	7 43	20 30
21	g		7 41	21 31
22	a		7 40	22 1 Feb.
23	b	Term beg. Full M.	7 37	23 2
24	c	Septuagesima.	7 35	24 3
25	d	Conv. of St. Paul.	7 33	25 4
26	e		7 31	26 5
27	f	Quind. Hill.	7 29	27 6
28	g		7 27	28 7
29	a		7 25	29 8
30	b	K. Char. I. M. Last Qu.	7 23	30 9
31	c	Sexagesima.	7 21	31 10



Jan. 23. Ante X^{lv} 1406.
1733

3139

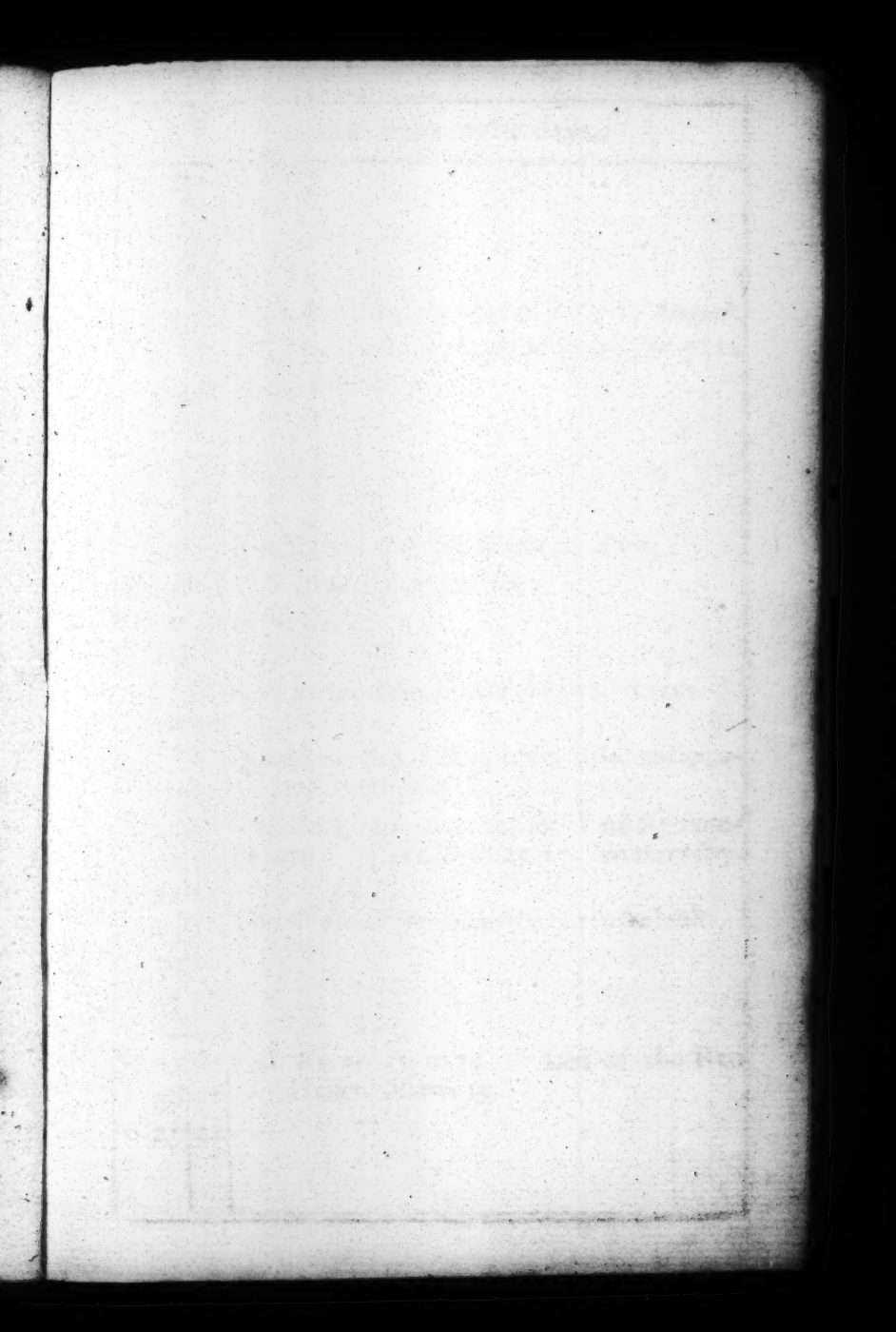
SEBAT hath xxx days.

	1	22	Tebeth. <i>A. M.</i> 5452.
S.	2	23	Leff. <i>Exod.</i> 1. to 6. 2.
	3	24	
	4	25	
	5	26	
	6	27	
	7	28	Reformation of the <i>Sanhedrin</i> by expulsion of the <i>Sadducees</i> .
	8	29	
S.	9	1	N.m. Sebat Leff. <i>Ex.</i> 6. 2. to 10. <i>Moses</i> beg. to
	10	2	Feast for the d. of <i>Jamaus</i> . [exp. the Law.
	11	3	
	12	4	
	13	5	
	14	6	
	15	7	
S.	16	8	Leff. <i>Exod.</i> 10. to 13. 17. The Elders in <i>Yoshua's</i> time died.
	17	9	
	18	10	
	19	11	
	20	12	
	21	13	
	22	14	
S.	23	15	Leff. <i>Exod.</i> 13. 17. to 18. N. year for plant- ing Trees: And the Daughters of <i>Sion</i> went to dance in the fields.
	24	16	
	25	17	
	26	18	
	27	19	
	28	20	
	29	21	
S.	30	22	Leff. <i>Exod.</i> 18. to 21.
	31	23	Fast, for war of <i>Isr.</i> & <i>Benj.</i> and Idol of <i>Micha</i>

FEBRUARY hath xxix days.

Old New
Sty. Style.

1	d	<i>Fast.</i>	7	20	1	11
2	e	Purif. Candlem. day.	7	19	2	12
3	f	Craft. Purif.	7	17	3	13
4	g		7	16	4	14
5	a		7	15	5	15
6	b	<i>Festum Ovorum.</i>	7	13	6	16
7	C	Quinquag. New M.	7	10	7	17
8	d		7	9	8	18
9	e	Shrove Tueday.	7	7	9	19
10	f	Ash Wednesday. Scho.	7	6	10	20
11	g	<i>lastica. Oct. Pur.</i>	7	4	11	21
12	a	<i>Term ends.</i>	7	2	12	22
13	b	<i>Inaug. K. W. & Q. M.</i>	7	0	13	23
14	C	1 Sund. Lent. Valent.	6	58	14	24
15	d	<i>First Qu.</i>	6	56	15	25
16	e		6	53	16	26
17	f	<i>Ember Week.</i>	6	51	17	27
18	g		6	47	18	28
19	a		6	45	19	29
20	b		6	43	20	1 M.
21	C	2 Sun. Lent. Full M.	6	41	21	2
22	d		6	39	22	3
23	e	<i>Fast.</i>	6	37	23	4
24	f	<i>S. Matthias.</i>	6	36	24	5
25	f		3	35	25	6
26	g		6	33	26	7
27	a		6	31	27	8
28	B	3 Sun. Lent. Last Qu.	6	30	28	9
29	c		6	28	29	10



ADAR hath xxix days.

1	24	
2	25	
3	26	
4	27	
5	28	Feast, for raising the siege of <i>Jerus.</i> by <i>Maccab.</i>
S. 6	29	Leff <i>Ex.</i> 21. to 21. sec. L. of the <i>Shekels</i> , <i>Ex.</i> 30. 12
7	30	N. m. Adar.
8	1	N. m. Adar.
9	2	
10	3	
11	4	
12	5	The Second Temple finisht by <i>Exra.</i>
S. 13	6	Leff. <i>Exod.</i> 25. to 27. 20.
14	7	<i>Moses</i> died.
15	8	
16	9	Fast, for the dissention of the two Schools.
17	10	
18	11	<i>Q. Esther's</i> Fast, falling upon <i>Sabb.</i> anticipa-
19	12	ted two days.
S. 20	13	Leff. <i>Ex.</i> 27. 20. to 30. 12. sec. Leff Remem-
21	14	<i>Purim</i> [ber. <i>Deut.</i> 25. 27. <i>Nicanor's</i> day.
22	15	
23	16	The Walls of <i>Jerusalem</i> began to be built.
24	17	
25	18	
26	19	
S. 27	20	Leff. <i>Ex.</i> 30. 12. to 35. Leff. of the Red
28	21	Heifer. <i>Numb.</i> 19.
29	22	

MARCH hath xxxj days.

Old New
Sty. Style.

1	d	David A. B.	6	24	1	11
2	e	Chad. B. of L.	6	21	2	12
3	f		6	19	3	13
4	g		6	17	4	14
5	a		6	15	5	15
6	B	Midlent Sund.	6	13	6	16
7	c	New M.	6	11	7	17
8	d		6	9	8	18
9	e		6	7	9	19
10	f		6	5	10	20
11	g		6	3	11	21
12	a	Gregory.	6	1	12	22
13	B	5 Sund. in Lent.	5	59	13	23
14	c		5	57	14	24
15	d	First Qu.	5	55	15	25
16	e		5	53	16	26
17	f		5	51	17	27
18	g		5	49	18	28
19	a	Oxford & Camb. Ter. ends.	5	48	19	29
20	B	Palm Sunday.	5	46	20	30
21	c		5	44	21	31
22	d	Full M.	5	42	22	1 Ap.
23	e		5	41	23	2
24	f	Maund. Thursd. Fast.	5	40	24	3
25	g	Lady day. Good Friday.	5	39	25	4
26	a	Fast.	5	37	26	5
27	B	Easter day.	5	35	27	6
28	c		5	33	28	7
29	d	Last Qu.	5	31	29	8
30	e		5	29	30	9
31	f		5	27	31	10



Nissan hath xxx days.

	1	23	
	2	24	
	3	25	Anniv. mourning for the daughter of <i>Jephtha</i> .
	4	26	
S.	5	27	2 Leff. <i>Ex.</i> 35. to <i>Lev.</i> 1. Leff. <i>This moon.</i>
	6	28	Feast for abol. <i>Antioch</i> decr. against the <i>Jews</i> .
	7	29	First term for tithing the Herd and Flock.
	8	1	N.m. Nissan. <i>Aarons</i> sons died, the Tab. erect.
	9	2	<i>Israel</i> passed over <i>Jordan</i> .
	10	3	
	11	4	
S.	12	5	Leff. <i>Lev.</i> 1. to 6.
	13	6	
	14	7	
	15	8	
	16	9	
	17	10	<i>Mariam</i> dyed.
	18	11	
S.	19	12	Leff. <i>Lev.</i> 6. to 9. Great Sabbath. <i>Ezek.</i> fell sick.
	20	13	The Leaven removed. All the first-born fast.
	21	14	<i>Passover</i> . 185000 <i>Affyrians</i> slain by an Angel
	22	15	The Sheaf-offering. [in one night]
	23	16	
	24	17	
	25	18	Tekupha.
S.	26	19	Sabbath in the Feast.
	27	20	
	28	21	7th day of Pass. when <i>Israel</i> pass'd the Red Sea.
	29	22	8th day of the Feast. First Sabbath after the
	30	23	Sheaf-offering.
	31	24	

APRIL hath xxx days.

Old
Sty. New
Style.

1	g		5	25	1	11
2	a		5	21	2	12
3	B	Low Sunday.	5	19	3	13
4	c		5	17	4	14
5	d		5	15	5	15
6	e	Oxf. Camb. T. beg. New M.	5	13	6	16
7	f		5	11	7	17
8	g		5	9	8	18
9	a		5	7	9	19
10	B	2 Sund. after Easter.	5	5	10	20
11	c	Quind. Pasch.	5	3	11	21
12	d		5	1	12	22
13	e	Term begins.	4	59	13	23
14	f	First Qu.	4	57	14	24
15	g		4	55	15	25
16	a		4	53	16	26
17	B	3 Sund after Easter.	4	51	17	27
18	c	Tres Pasch.	4	49	18	28
19	d	Alphege A.B.	4	48	19	29
20	e	Full M.	4	46	20	30
21	f		4	44	21	1 M.
22	g		4	42	22	2
23	a	S. George Mart.	4	41	23	3
24	B	4 Sund after Easter	4	40	24	4
25	c	S. Mark.	4	37	25	5
26	d		4	36	26	6
27	e		4	34	27	7
28	f	Last Q.	4	33	28	8
29	g		4	31	29	9
30	a		3	29	30	10

5

JYAR hath xxix days.

	1	25	
S.	2	26	Left. Lev. 9. to 12. <i>Jashua</i> dyed.
	3	27	
	4	28	
	5	29	2 weeks after the Sheaf-offer. Walls of <i>Jeru</i> .
	6	30	N. m. Jyar. [<i>ibn</i> fell down
	7	1	N. m. Jyar.
	8	2	
S.	9	3	2 Left. Lev. 12. to 16.
	10	4	
	11	5	
	12	6	3 weeks after the Sheaf-offer.
	13	7	Feast, for finishing the Wall of <i>Jeru</i> . by <i>Ezra</i> .
	14	8	
	15	9	
S.	16	10	2 Left. Lev. 16. to 16. <i>Ely</i> dyed. The Ark taken.
	17	11	
	18	12	<i>Alcinus</i> plagued for endeavor. to pull down the
	19	13	4 weeks aft. Sheaf offer. [walls of the Temp.
	20	14	The second Passeeover.
	21	15	
	22	16	
S.	23	17	Left. Lev. 21. to 25. F. for taking the Tow of <i>Cy</i> .
	24	18	33 days after the Sheaf offer. Feast for the
	25	19	[mortality ceasing among the Scholam.
	26	20	5 weeks after the Sheaf offer.
	27	21	The second term for tithing the Herd & Flock
	28	22	
	29	23	Festival for surrend. of <i>Gaza</i> to <i>Simon Maccab</i> .
S.	30	24	2 Left. Lev. 25. to Numb. 1.

MAY hath xxxj days.

				Old Sry.	New Style.
1	B	S. Phil. & Jac. Rogat. Sun.	4 27	1	11
2	c	Quinq. Pasch.	4 26	2	12
3	d	Invent. of the Crofs.	4 24	3	13
4	e	Fast.	4 22	4	14
5	f	Holy Thursday.	4 21	5	15
6	g	Jo. Port. Lat. New M.	4 19	6	16
7	a		4 18	7	17
8	B	6 Sund. after Easter.	4 17	8	18
9	c	Term ends.	4 16	9	19
10	d		4 15	10	20
11	e		4 14	11	21
12	f	Oxford & Camb. Term ends.	4 12	12	22
13	g	First Qu.	4 11	13	23
14	a	Fast.	4 10	14	24
15	B	Whitsunday.	4 9	15	25
16	c		4 7	16	26
17	d		4 6	17	27
18	e	Ember Week.	4 5	18	28
19	f	Dunstan.	4 4	19	29
20	g	Full M.	4 3	20	30
21	a		4 2	21	31
22	B	Trinity Sunday.	4 1	22	1 <i>Fu.</i>
23	c	Cras. Trin.	4 0	23	2
24	d		3 59	24	3
25	e	Oxford Term begins.	3 59	25	4
26	f	Aug. B. C. Corp. Christ.	3 58	26	5
27	g	Ter. beg. V. Bede. Last Q.	3 57	27	6
28	a		3 57	28	7
29	B	Restau. of Reg. Fam. & Gov.	3 58	29	8
30	c	Octab. Trin.	3 56	30	9
31	d		3 55	31	10

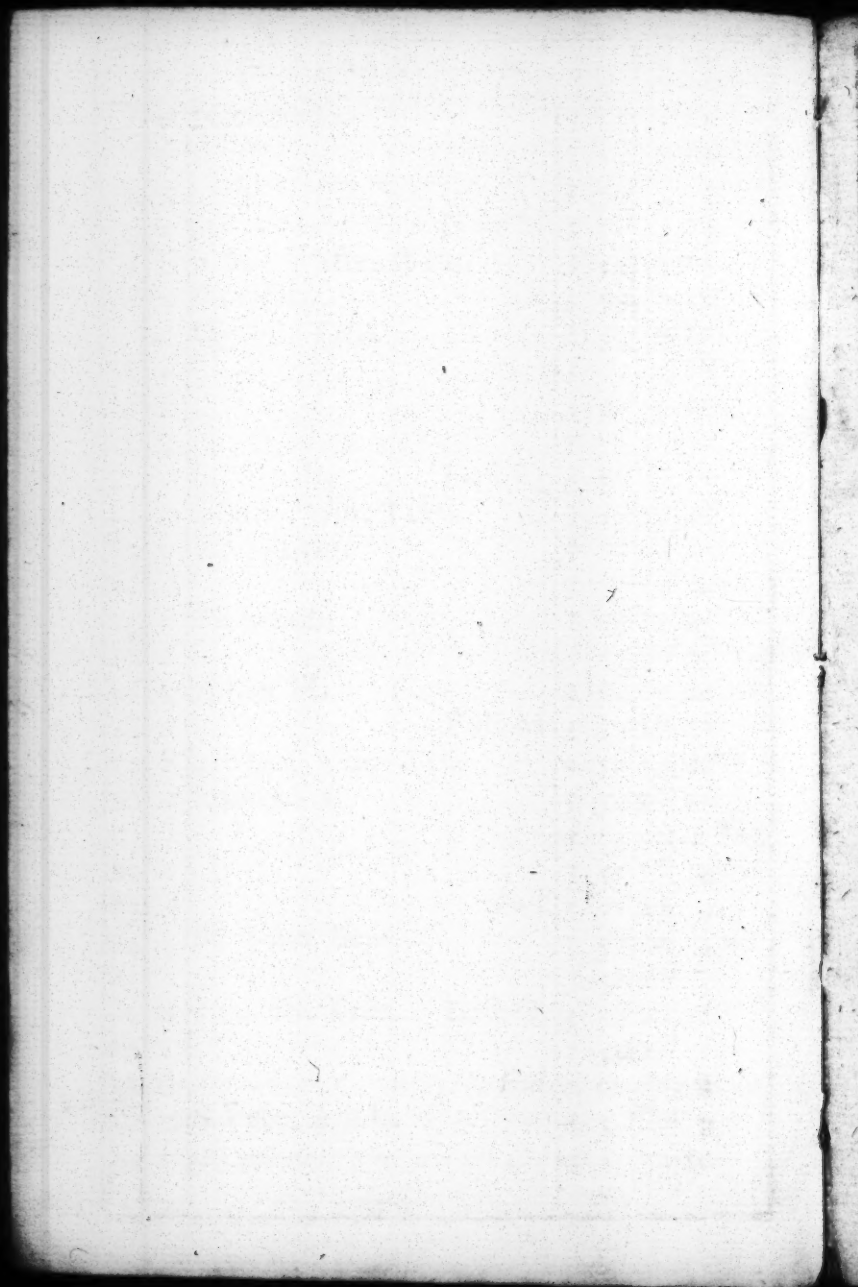
SIVAN hath xxx days.

1	25	
2	26	
3	27	Feast, for a great deliverance from the Gre-
4	28	[cians. Six weeks after the Sheaf-offering
5	29	Samuel the Prophet dyed.
6	1	N. m. Sivan.
S. 7	2	Leff. Numb. 1. to 4. 21.
8	3	
9	4	
10	5	7 weeks compleat after the Sheaf-offer.
11	6	Pentecost; on this day the Law was given.
12	7	Second day of the Feast.
13	8	
S. 14	9	Leff. Numb. 4. 21. to 8.
15	10	Baruch causeth the Vessels taken out of the
16	11	[Temple to be restored.
17	12	
18	13	
19	14	
20	15	
S. 21	16	Leff. Numb. 8. to 13.
22	17	
23	18	
24	19	
25	20	
26	21	
27	22	
S. 28	23	Leff. Numb. 13. to 16. Fast, for the inter-
29	24	[mission of bringing first fruits to Jer.
30	25	Fast, for the murder of 3 eminent Doctors.
31	26	Feast. The Egypt. baffled before Alexander.

JUNE hath xxx days.

Old New
Sty. Style.

1	e	Nicomede.	3	55	1	11
2	f		3	54	2	12
3	g		3	54	3	13
4	a	New M.	3	54	4	14
5	B	2 Sund. after Trin.	3	54	5	15
6	c	Boniface.	3	53	6	16
7	d	Quind. Trin.	3	53	7	17
8	e		3	53	8	18
9	f		3	52	9	19
10	g		3	52	10	20
11	a	S. Barnaby. First Q.	3	52	11	21
12	B	3 Sund. after Trin.	3	52	12	22
13	c	Tres Trin.	3	52	13	23
14	d		3	53	14	24
15	e	Term ends.	3	53	15	25
16	f		3	53	16	26
17	g	Alban M.	3	54	17	27
18	a	Full M.	3	54	18	28
19	B	4 Sund. after Trin.	3	54	19	29
20	c	Edward K.	3	54	20	30
21	d		3	54	21	1 Jul.
22	e		3	56	22	2
23	f	Fast.	3	56	23	3
24	g	St. John Bapt.	3	57	24	4
25	a		3	58	25	5
26	B	5 Su. aft. Trin. Last Q.	3	58	26	6
27	c		3	59	27	7
28	d	Fast.	4	6	28	8
29	e	S. Peter Apost.	4	1	29	9
30	f		4	1	30	10

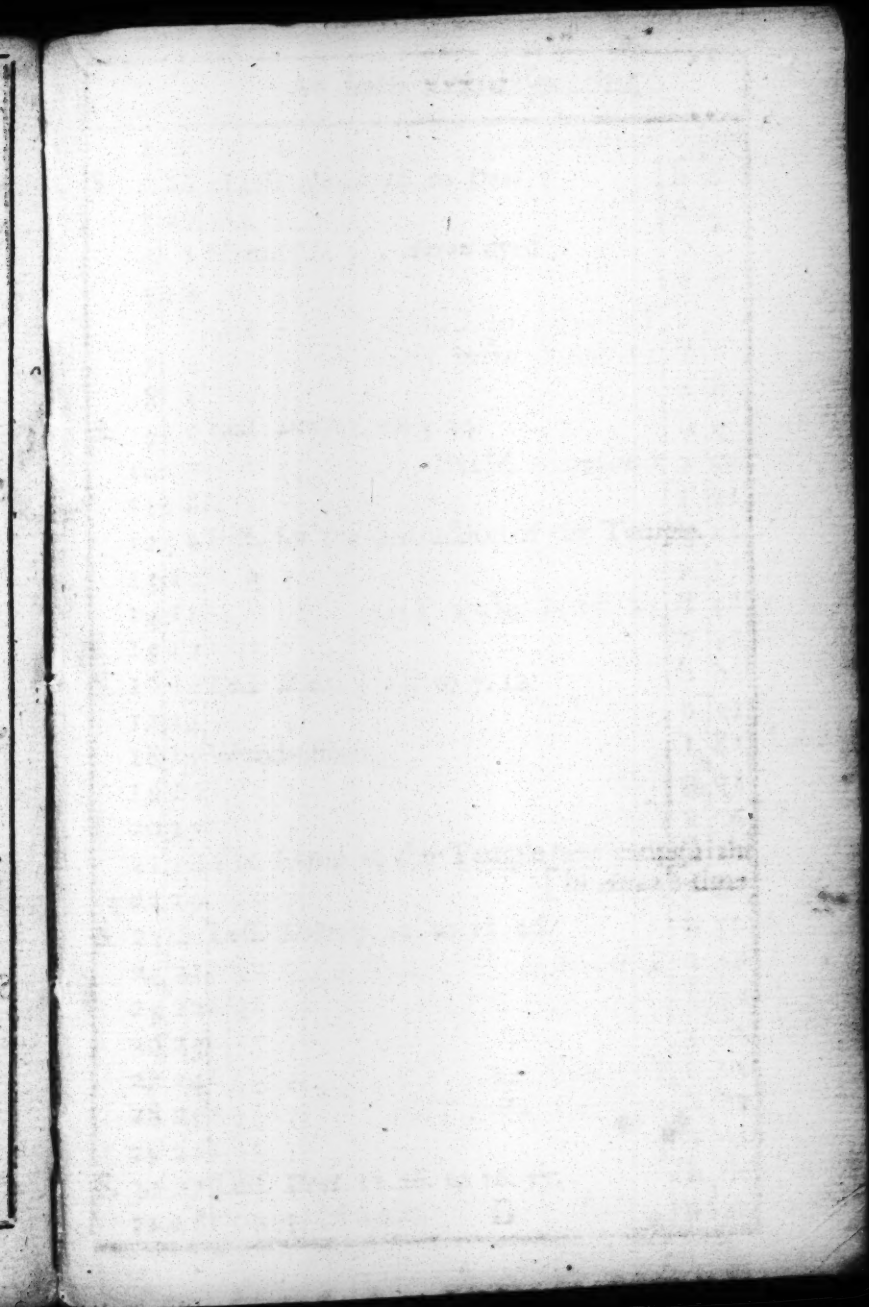


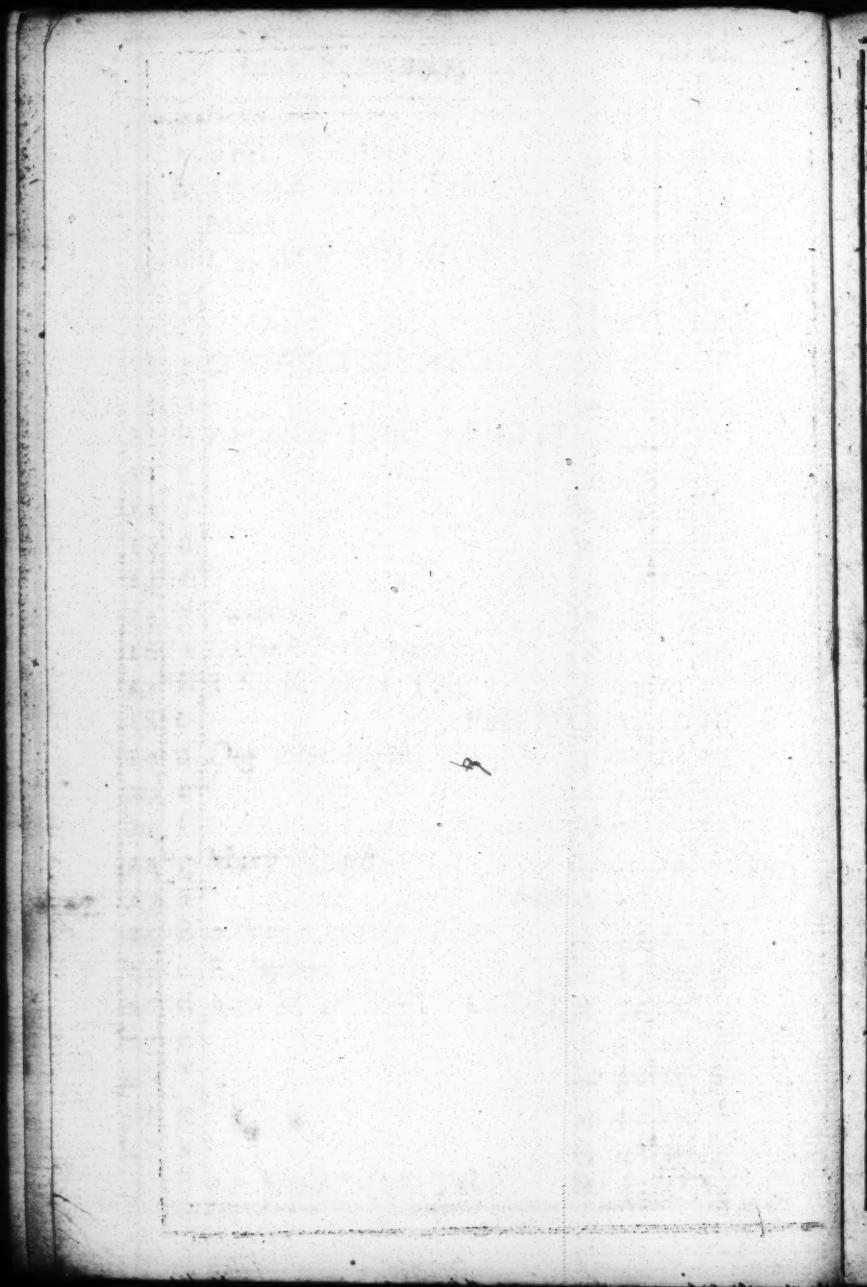
TAMUZ hath xxix days.

1	27	Fast, for R. Hanina being burnt, with the
2	28	[Book of the Law.]
3	29	The Spies were sent by <i>Moses</i> to view the Land
S.	4	30 N. m. Tamuz. Leff. Numb. 16. to 19.
	5	1 N. m. Tamuz.
	6	2
	7	3 On this day the Sun and Moon stood still at
	8	4 [the Word of <i>Joshua</i> .]
	9	5
	10	6
S.	11	7 Leff. Numb. 19. to 22.
	12	8
	13	9
	14	10
	15	11
	16	12
	17	13
S.	18	14 Leff. Numb. 22. to 25. 12.
	19	15
	20	16
	21	17 Fast, for the destruction of <i>Jerusalem</i> .
	22	18
	23	19
	24	20
S.	25	21 Leff. Numb. 25. 12. to 30. Tekupha.
	26	22
	27	23
	28	24
	29	25
	30	26

July hath xxxj days.

			Old Sty.	New Style.
1	g		4 1	1 11
2	a	Vifit. V. Mary.	4 2	2 12
3	B	6 Sund. after Trin.	4 3	3 13
4	c	Mart. New M.	4 4	4 14
5	d	CAMB. COMM.	4 6	5 15
6	e		4 7	6 16
7	f		4 8	7 17
8	g	OXFORD ACT.	4 9	8 18
9	a		4 10	9 19
10	B	7 S. after Trin. First Q.	4 11	10 20
11	c		4 12	11 21
12	d		4 14	12 22
13	e		4 16	13 23
14	f		4 17	14 24
15	g	Swithin B.	4 18	15 25
16	a	Oxford Term ends.	4 19	16 26
17	B	8 Sund. after Trin.	4 21	17 27
18	c	Full M	4 23	18 28
19	d	Dog days begin.	4 25	19 29
20	e		4 26	20 30
21	f		4 28	21 31
22	g	Mary Magd.	4 30	22 1 Au
23	a	Fast.	4 32	23 2
24	B	9 Sund. after Trin.	4 34	24 3
25	c	S. James.	4 35	25 4
26	d	Ann M. of B.V. Last Q.	4 37	26 5
27	e		4 38	27 6
28	f		4 39	28 7
29	g		4 40	29 8
30	a		4 42	30 9
31	B	10 Sund. after Trin.	4 43	31 10





A Sabbath day

	1	27	11	4	Lev. 23. 3.	1
S.	2	28	12	1	Numb. 26. to Deut. 1.	2
	3	29	13	2		3
	4	1	14	3	Ab. Aaron dyed.	4
	5	2	15	4		5
	6	3	16	5	Transf. of Christ	6
	7	4	17	6	11 Sund after Trin.	7
	8	5	18	7		8
3.	9	6	19	8	Lev. 23. 34.	9
	10	7	20	9	Lawrence Mart.	10
	11	8	21	10		11
	12	9	22	11	Fest. for the destruction of the Temple.	12
	13	10	23	12		13
	14	11	24	1	12 Sund after Trin.	14
	15	12	25	2		15
S.	16	13	26	3	Lev. 23. 34. to 7. 12.	16
	17	14	27	4		17
	18	15	28	5	Wood-offering.	18
	19	16	29	6		19
	20	17	30	7		20
	21	18	31	8	The Lamp in the Temple was extinguish'd in A.D. 70.	21
S.	22	19	1	9	Lev. 23. 34. to 11. 26.	22
	23	20	2	10	2. Barthol.	23
	24	21	3	11		24
	25	22	4	12		25
	26	23	5	1		26
	27	24	6	2	Dog-days end.	27
	28	25	7	3	14 Sund. after Trin.	28
	29	26	8	4		29
S.	30	27	9	5	Deut. 11. 26. to 16. 17.	30
	31	28	10	6	New M. B	31

August hath xxi days.

Old New
Sty. Style.

1	c	Lammas day.	4	44	1	11
2	d	New M.	4	45	2	12
3	e		4	47	3	13
4	f	boyb week	4	49	4	14
5	g		4	51	5	15
6	a	Transfig. of Christ.	4	53	6	16
7	B	11 Sund. after Trin.	4	55	7	17
8	c		4	57	8	18
9	d	First Q.	4	59	9	19
10	e	Laurence Mart.	5	1	10	20
11	f		5	3	11	21
12	g		5	4	12	22
13	a		5	6	13	23
14	B	12 Sund. after Trin.	5	8	14	24
15	c		5	10	15	25
16	d	Full M.	5	11	16	26
17	e		5	13	17	27
18	f		5	15	18	28
19	g		5	17	19	29
20	a		5	19	20	30
21	B	13 Sund. after Trin.	5	21	21	31
22	c		5	23	22	Sep.
23	d	Fast.	5	25	23	2
24	e	S. Barthol. Last Q.	5	27	24	3
25	f		5	29	25	4
26	g		5	31	26	5
27	a	Dog-days end.	5	33	27	6
28	B	14 Sund. after Trin.	5	35	28	7
29	c		5	36	29	8
30	d		5	38	30	9
31	e	New M.	5	40	31	10

ep.

Elul hath xix days.

1	20	Sept. 11	
2	30	N. m. Elul.	
3	1	N. m. Elul.	
4	2	The 40 days of Supplications begin.	
5	3		
S. 6	4	Leff. Dent. 16. 17. to 21. 12.	
7	5		
8	6		
9	7		
10	8		
11	9		
12	10		
S. 13	11	Leff. Dent. 21. to 26.	
14	12		
15	13		
16	14		
17	15		
18	16		
19	17		
S. 20	18	Leff. Dent. 26. to 29. 10.	
21	19		
22	20		
23	21		
24	22		
25	23		
26	24		
S. 27	25	Leff. 2. Dent. 29. 10. to 32.	
28	26		
29	27		
30	28		
31	29	Third term for tithing the Herd and Flock.	

SEPTEMBER hath xxx days.

Old New
Styl. Style.

1	f	Giles Abb. C.	5	42	1	11
2	g		5	43	2	12
3	a		5	44	3	13
4	B	15 Sund. after Trin.	5	45	4	14
5	c		5	51	5	15
6	d		5	53	6	16
7	e	First Qu.	5	55	7	17
8	f	Nativ. V. Mary.	5	56	8	18
9	g		5	58	9	19
10	a		6	2	10	20
11	B	16 Sund. after Trin.	6	5	11	21
12	c		6	6	12	22
13	d		6	7	13	23
14	e	Holy Cross.	6	8	14	24
15	f	Full M.	6	9	15	25
16	g		6	11	16	26
17	a		6	13	17	27
18	B	17 Sund. after Trin.	6	15	18	28
19	c		6	17	19	29
20	d	Fast.	6	19	20	30
21	e	Matth. A. Ember Week.	6	21	21	1 Oct.
22	f		6	23	22	2
23	g	Last Q.	6	25	23	3
24	a		6	27	24	4
25	B	18 Sund. after Trin.	6	29	25	5
26	c		6	31	26	6
27	d		6	33	27	7
28	e		6	35	28	8
29	f	S. Mich. Arch-A.	6	36	29	9
30	g	New M.	6	37	30	10

2

2

2

De

2

44-38861-101	b6
44-38861-102	b7C

It is N. m. July. New-years day. A.M. 5453.

2 4 3 8

S. 33 *Lev. Deut. 32. to 33. Sabbath between.*

4. A Fast, for the murdering of Gedalia. The ten
penitential days begin.

511 24 d

68 17 2

74 74 52 0

8 The dedic. of *Solom.* Temple, lasting 14 days.

On this day *Moses* brought the 2d Table

S. 10 10. The Great day of Expiation. The Sabbatical years and Jubilees began on this day.

II 41 I ILX

I2 I2

1212

13 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 10

15 15 Feast of Tabernacles.

1616 III

S. 17 17 Sabbath in the Feast. Noah's Ark rested on
Mount Ararat.

1818

1010

29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045 1046 1047 1048 1049 1050 1051 1052 1053 1054 1055 1

21 21 *Hesanna* the Great.

22 22 The day of the holy Assembly.

22 22 The my of the holy Trinity,
23 23 The mirth of the Law. Left D^{ns} 433. to Gen. I

S. 24 24 Left Gen. I. to 6.8. Sabbath *in principio*. T. [kupha]

24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	

25 26 27 28 29 30

20/20 5/25

27 27 5 18

28/28

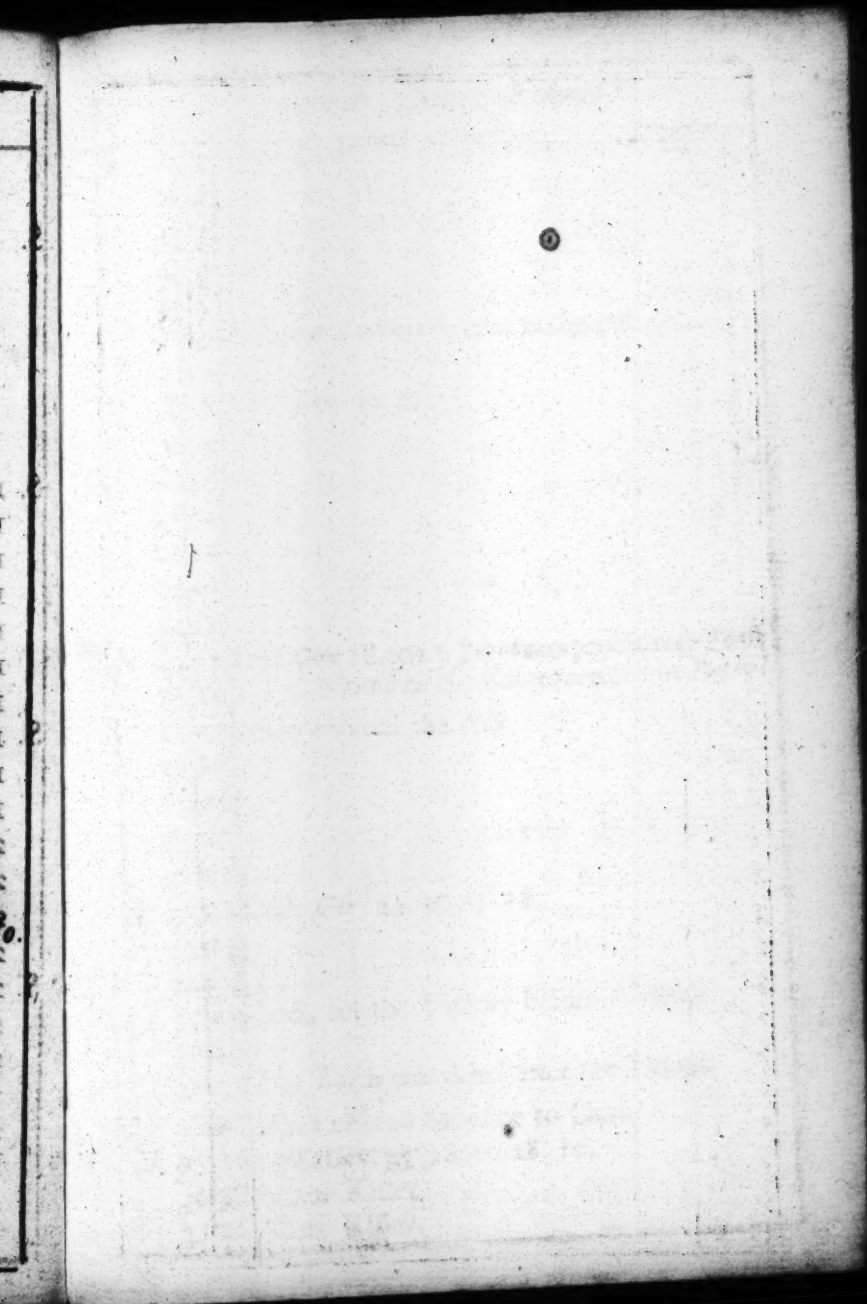
29/29

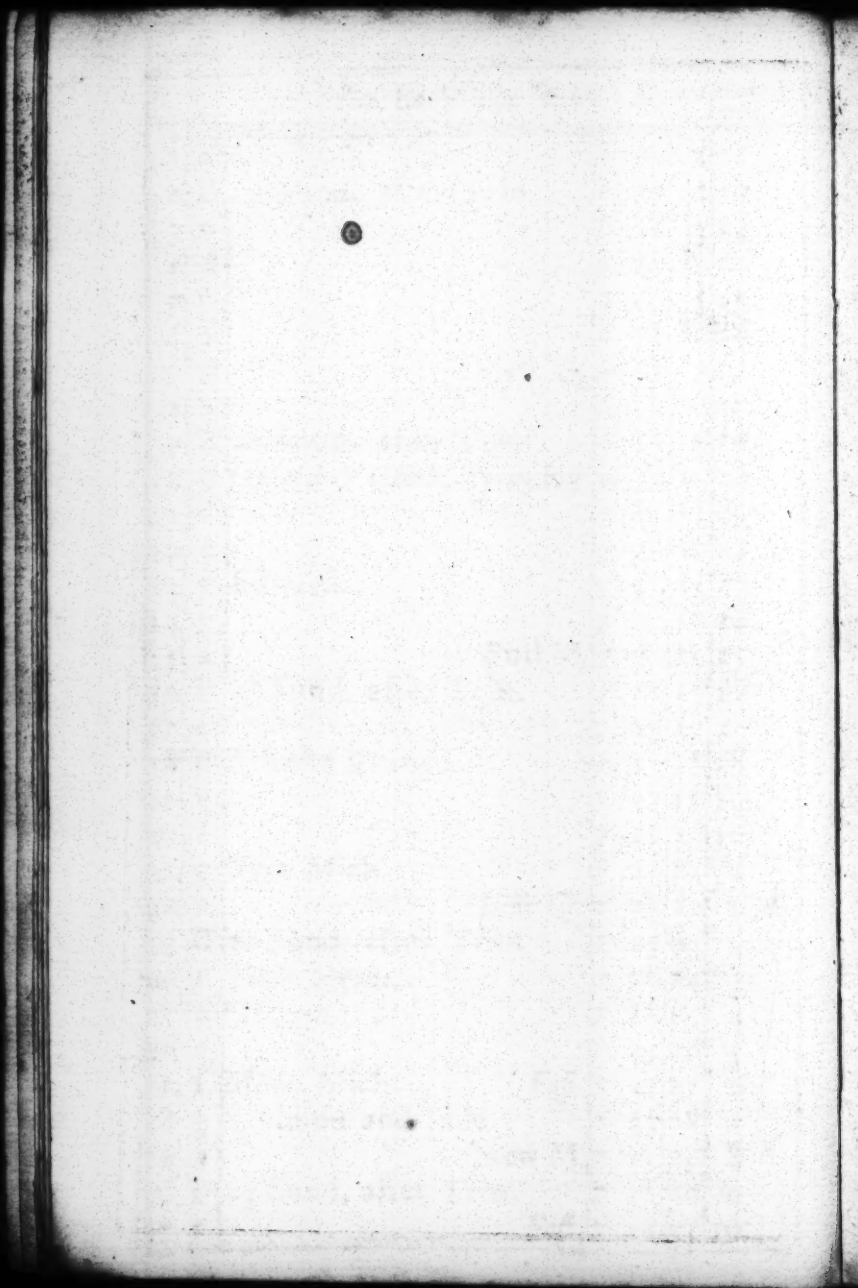
30 30 N. m.

OCTOBER hath xxx days. I T

Old
Styl.
New
Styl.

1	a		6	40	1	11
2	B	19 Sund. after Trin.	6	43	2	12
3	c		6	45	3	13
4	d		6	47	4	14
5	e		6	49	5	15
6	f		6	51	6	16
7	g	First Q.	6	53	7	17
8	a		6	55	8	18
9	B	20 Sund. after Trin.	6	57	9	19
10	c	Oxford & Camb. Term beg.	6	59	10	20
11	d		7	1	11	21
12	e		7	3	12	22
13	f	Edward.	7	5	13	23
14	g		7	7	14	24
15	a	Full M.	7	9	15	25
16	B	21 Sund. after Trin.	7	11	16	26
17	c		7	13	17	27
18	d	S. Luke Evang.	7	15	18	28
19	e		7	17	19	29
20	f		7	19	20	30
21	g	Tres Mich.	7	21	21	31
22	a	Last Q.	7	23	22	No.
23	B	22 Sund. after Trin.	7	25	23	
24	c	Term begins.	7	26	24	
25	d	Crispin.	7	28	25	
26	e		7	29	26	
27	f	Mens. Mich. Fast.	7	31	27	
28	g	S. Simon and Jude.	7	33	28	
29	a	New M.	7	35	29	
30	B	23 Sund. after Trin.	7	36	30	
31	c	Fast.	7	37	31	10





HESRAN hath 100 days.

S.	11	11	N. m. Hefvan.	Left Gen. 6. 8. to 12.
	21	21	14	
	31	31	14	
	41	41	14	
	51	51	14	
	61	61	14	Fast for Zedekias's eyes being put out.
	71	71	14	
S.	81	81	14	Left Gen. 12. to 18.
	91	91	14	
	101	101	14	
	111	111	14	
	121	121	14	
	131	131	14	Left Gen. 18. to 23. Jeroboam proclaims a Feast
S.	141	141	14	in honour of the Calves erected in Bethel
	151	151	14	Noah entered the Ark.
	161	161	14	
	171	171	14	
	181	181	14	
	191	191	14	
	201	201	14	
	211	211	14	
S.	221	221	14	Left Gen. 23. to 25. 18.
	231	231	14	
	241	241	14	
	251	251	14	Feast for the Victory before Samaria.
	261	261	14	
	271	271	14	The Earth was dried after the Deluge.
	281	281	14	Noah offered Sacrifice to God.
S.	291	291	14	Left Gen. 25. 18. to 28. 10.
	301	301	14	N. m. Kilev.
	311	311	14	N. m. Kilev.

NOVEMBER hath xxxix days. Old New Sty. Style.

1	d	All Saints.	7	53	1111
2	e	All Souls.	7	41	212
3	f		7	43	313
4	g		7	55	414
5	a	Gunpowder Tr. First Q.	7	46	515
6	B	24 Sund. after Trin.	7	47	616
7	c		7	48	717
8	d		7	50	818
9	e		7	51	919
10	f		7	53	1020
11	g		7	54	1121
12	a		7	55	1222
13	B	25 S. after Trin. Full M.	7	52	1323
14	c		7	59	1424
15	d		8	01	1525
16	e		8	1	1626
17	f		8	2	1727
18	g		8	3	1828
19	a		8	4	1929
20	B	26 Sund. after Trin.	8	5	2030
21	c	Last Q.	8	6	2131
22	d		8	7	2232
23	e		8	8	2333
24	f		8	9	2434
25	g		8	10	2535
26	a		8	11	2636
27	B	Advent Sund. New M.	8	12	2737
28	c	Term ends.	8	13	2838
29	d		8	14	2939
30	e	S. Andrew.	8	15	3040



Old House
21/2/20

I	2	4	I	8	
2	3	2	I	8	
3	4	2	I	8	
4	5	2	I	8	
5	6	Left Gen.	18. 10. to 32. 2.		
6	7	Herod died.	Nicholas		
7	8	8	I	8	
8	9	8	I	8	
9	10	8	I	8	
10	11	8	I	8	
11	12	8	I	8	
12	13	Left Gen.	32. 2. to 37.		
13	14	8	I	8	
14	15	Antiochus brought an Image into the Temple,			
15	16	[ple, and ordered Sacrifice to be offered to it.			
16	17	8	I	8	
17	18	8	I	8	
18	19	8	I	8	
19	20	Left Gen.	37. to 41.		
20	21	The day of Mount Gerizim.			
21	22	8	I	8	
22	23	8	I	8	
23	24	8	I	8	
24	25	Dedication of the Temple by the Maccabees.			
25	26	8	I	8	
26	27	Left Gen.	41. to 44. 18.		
27	28	Jehoiakim burneth the Roll written by Jeremiah.			
28	29	8	I	8	
29	30	N. m. Tebeth.			
30	31	N. m. Tebeth.			

DECEMBER hath xxxij.

Old
Sty. Style.

1	f		8	14	111
2	g		8	15	212
3	a		8	16	313
4	B	2 Sund. in Advent.	8	17	414
5	c	First Q.	8	18	515
6	d	Nicholas.	8	18	616
7	e		8	18	717
8	f	Concep. V.M.	8	18	818
9	g		8	18	919
10	a		8	18	1020
11	B	3 Sund. in Advent.	8	18	1121
12	c		8	18	1222
13	d	Full M	8	18	1323
14	e	Ember Week	8	18	1424
15	f		8	18	1525
16	g	O Sapientia.	8	18	1626
17	a	Oxford & Camb. Ter. ends	8	18	1727
18	B	4 Sund. in Advent.	8	18	1828
19	c		8	17	1929
20	d	Fast Last Q	8	17	2030
21	e	S. Thomas.	8	17	2131
22	f		8	17	2232
23	g		8	17	2333
24	a	Fast	8	16	2434
25	B	Christmas.	8	15	2535
26	c	S. Stephen.	8	14	2636
27	d	S. Joh. Evang.	8	14	2737
28	e	Innocents.	8	13	2838
29	f		8	12	2939
30	g		8	10	3040
31	a		8	9	3141

一
二
三
四
五
六
七
八
九
十
十一
十二
十三
十四
十五
十六
十七
十八
十九
二十

TEBETH bath xxix days.

[illegible]

The REAL Table since the Conquest.

NORMAN Line.

William the Conqueror	Oct. 14. 1066
William Rufus	Sept. 9. 1087
Henry I.	Aug. 2. 1100
Stephen	Dec. 2. 1135

SAXON Line Restored.

Henry II.	Oct. 25. 1154
Richard I.	July 6. 1189
John	April 6. 1199
Henry III.	Octob. 19. 1216
Edward I.	Nov. 16. 1273
Edward II.	July 7. 1307
Edward III.	Jan. 25. 1326
Richard II.	June 21. 1377

Line of LANCASTER.

Henry IV.	Sept. 29. 1399
Henry V.	March 20. 1412
Henry VI.	Aug. 31. 1422

Line of YORK.

Edward IV.	March 4. 1460
Edward V.	April 9. 1483
Richard III.	June 22. 1483

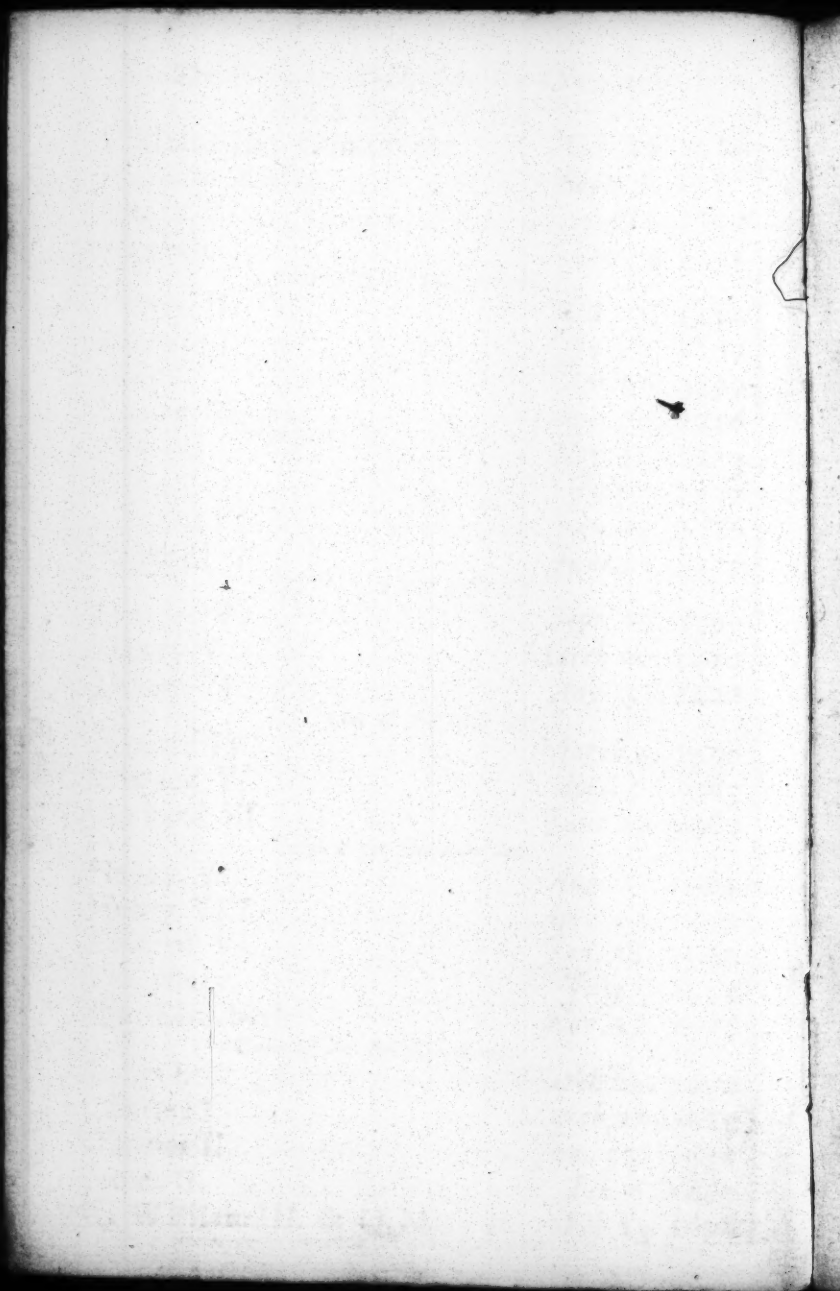
Union of the Two Families.

Henry VII.	Aug. 22. 1485
Henry VIII.	April 22. 1509
Edward VI.	Jan. 28. 1547
Qu. Mary.	July 6. 1553
Qu. Elizabeth.	Nov. 17. 1558

Union of the Two Kingdoms.

James I.	March 24. 1602
Charles I.	March 27. 1625
Charles II.	Jan. 30. 1648
James II.	Feb. 6. 1685
K. William III. & Q. Mary II.	Feb. 13. 1688

6
7
Q
5
4
9
9
6
3
7
6
7
9
2
2
2
0
3
3
5
9
7
3
8
2
5
8
5
8



**COLLEGES in OXFORD, with
their respective FOUNDERS.**

University College, K. Alfred, 872.
 Baliol Col. John Baliol K. & Dev. his Wife, 1263.
 Merton Col. Walter de Merton Clerk, 1267.
 Exeter Col. Walter Stapleton Bishop of Exeter,
 1316.
 Oriel Coll. K. Edward II, 1324.
 Queen's Coll. Rob. Eaglesfield, Clerk, 1340.
 New Coll. William of Wickham Bishop of Win-
 chester, 1329.
 Lincoln Coll. R. Flemming, B. of Lincoln, and
 Tho. de Rotheman, B. of Lincoln, 1427.
 All-Souls Col. Hen. Chicheley, A. B. of Cant. 1438.
 Magdalen Col. W. of Wainfleet, B. of Wint. 1458.
 Brasen-Nose Coll. Wil. Smith, Bishop of Lincoln,
 and Sir Richard Sutton, Knight, 1511.
 Corpus Christi, R. Fox, B. of Winton, 1516.
 Christ-Church, King Henry VIII, 1546.
 Trinity Coll. Sir Thomas Pope, 1554.
 St. Johns Coll. Sir Tho. White, 1555.
 Jesus Coll. Dr. Hugh Price, 1591.
 Wadham Coll. Nicholas Wadham and Dorothy
 his Wife, 1612.
 Pembroke Coll. Thomas Tesdale Esq. and Ri-
 chard Whitchurch, Clerk, 1624.

HALLS in OXFORD.

Alban Hall, Hart Hall, S. Mary Hall, Edmund
 Hall, Gloucester Hall, Magdalen Hall, New
 Inn Hall.

An Order for the preventing Abuses and
Irregularities in *Carriage*.

I. For the Carriage of One Hundred weight of Goods, from the Feast of *All Saints* to the Feast of the *Annuntiation*, or *Lady-day*, Four Shillings. And for the rest of the Year, Three Shillings and Six Pence.

II. For the Carriage of any Person by Waggon, Four Shillings.

III. For the Carriage of the greatest Parcel (all being to be esteemed Parcels under one quarter of an Hundred weight) One Shilling: And so less in proportion for those that are less, except that for a single Hat and Case, Nine Pence.

IV. For the Carriage of any Burden, not exceeding one hundred weight, nor less than one quarter of an hundred weight, from the Shop or Warehouse where the Goods were unladen, unto the Owners Habitation, or Shop, Three Pence; and for a Parcel, One Penny.

V. All Letters directed to Scholars shall be left at the Butteries of their respective Colleges or Halls; and for the delivery of every such Letter, shall be given only one half-penny Loan, as was accustomed. But if any Carriage comes with a Letter, nothing shall be given for the bringing of that Letter.

He VI. More.

d
t
e
r
e
y
-
t
ne
t
d
st
n
e
e
e
v
l
e
of
e
if
g
r.
3-

VI. That all Stage-Coaches travelling between the said University and City of London in two days, shall respectively set forth from Oxford, at, or before the hour of Nine in the morning by St. Mary's Clock: And shall in like manner set forth from London, so as to pass by St. Giles's Church in the Suburbs, at or before the same hour, by the Clock of the said Church: And in all other points, the Carriers are to take care, that Passengers be conveyed to their respective Stages, safe and in seasonable time.

Carriage by Water is to be estimated after the rate of One Shilling for every Hundred weight.

From the Lady day unto Michaelmas, the Coaches go every day in the week between Oxford and London, and carry Passengers in one day, every Passenger paying ten Shillings. But after Michaelmas unto our Lady day, the Coaches go out every Monday, Tuesday, Wednesday, and Friday; and carry Passengers in two days; each Passenger paying ten Shillings.

BOOKS lately Printed.

Dr. Pocock's Paraphrase on Hosea, Folio.
Paraphrase on Joel, Folio.
Institutiones Grammaticæ Anglo-Saxonicæ, &c.
G. Hicks, S. T. P. Quarto.
Chr. Wasi Senarius, sive de Legibus & Licentia
Veterum Poetarum.
Mishæ Pars I Ordinis Primi Zeraim, &c. G. Guise.
Anglicani Novæ Schismatis Redemptio; Triumph.
Hody, SS. T. B.
G. Suetonii Tranq. Opera Omnia Octavo.
Joân. Antiochei Cognomento Malala Historia
Chronica, Gr. Lat. Octavo.
Musæ Anglicanæ, Octavo.

BOOKS now in the Press.

Novum Testamentum Gr. Gr. Folio.
Plantarum Historia Oxoniensis, Vol. 2. Folio.
An Exposition on the Prophecies of Micah and
Malachi, Folio. By Edward Pocock, D. D.
late Canon of Christ Church, and Regius Pro-
fessor of Hebrew in Oxford. Second Edit.
Chronicon Saxonum ex Cod. MSS. Edit.
W. Beebe triplo auctius. Quarto.
Catalogus Cod. Manuscriptorum.
Praelectiones Academiæ de vna Teagani &c. ad
ni Spartiani Hadrianum, in Schol. Historices
Camdenianæ ab Hen. Dodwell. Historices
Prælectore. Accedunt Annales Pliniani, qui-
bus Plinii junioris Historia per Annos distri-
buitur, & notis Chronologicis distinguitur.
Aristea, Historia LXXII Interpretum. G. L. 8vo.

Sold by John Hall Warehouse-keeper at the Theater, and
Tho. Bennet at the Half-Moon in St. Pauls Church-
yard, London.

E X P L A N A T I O N

O F T H E

Jewish Kalendar, &c.

OUR *Jewish* Year is either Civil or Ecclesiastical. The Civil Year commenceth in the month called *Tisry*, which generally falls out in *September*, sooner or later. The first day of this Month is call'd *New-years day*; and this was accounted the first Month in the Year, till the Children of *Israel's* departure out of *Egypt*, when God commanded *Moses* to call the Seventh Month the First Month in the year, *Exod. 12. 2.* It is generally received amongst those of our Nation, that on this day the Creation of the World began. *Moses* expressly calls the Feast of *Tabernacles*, or the gathering in the Fruits of the Earth, which was to be kept in this month, the end of the year. *Exod. 23. v. 16. and 34. v. 22.* And where the year ends another must begin; Hence it is, that from this month *Tisry* we begin to compute the age of the World, as also to the *Sabbatical* years, and years of *Jubilee*; Bills and Bonds, and all other Civil Acts, are dated from that time.

The Ecclesiastical year begins in the Month called in Scripture *Nisan* or *Nissan*, which falls out in *March*, and which God commanded *Moses* to call the first Month in the year. This denomination it hath ever since retained; the rest, in order following, take the name of second, third, &c. from it. From this month we compute our Kings reigns: for

if any King commenced his reign a few days before this Month began, it was reckoned to him for a whole year, and the beginning of this Month was accounted the beginning of the second year of his reign.

The Ecclesiastical year is divided into 12 *Lunar* Months, some of which consist of 29, others of 30 days, which difference is occasioned by the various appearance of the New-Moon in point of time. For if it appeared on the 30th day, the 29th was the last of the precedent Month, but if it did not appear till the 31st day, then the 30th was the last day, and the 31st the first of the *subsequent* Month, and that was an intercalary Moon, of all which take the following account: Our Nation heretofore not observing the rules of any fixed *Calculation*, celebrated the Feast of the New-Moon according to the *phasis* or first appearance of the *Moon*, which was done in compliance with Gods command, as our received Traditions inform us. Hence it came to pass, that the first appearance was not to be determined by rules of art, but by the testimony of such persons as deposed before a Select number of the *Sanhedrin* or Great *Senate*, that they had seen the *Moon*. For a Committee of three being appointed by the said *Sanhedrin*, to receive the Depositions of the persons aforesaid, after having calculated what time the *Moon* might possibly appear; dispatched some persons into high and *Mountainous* places to observe, and accordingly to give in their evidence concerning the first appearance of the *Moon*; If the said persons did return on the 30th. and testified that they had seen the *Moon*, and if after a strict examination of their reports, the *Committee* found that they agreed in their evidence; then they consecrated the 30th day, and that was observed as the day of *New-Moon*: but if they did not return till the 31st. and then gave their evidence

evidence, that day was consecrated by the *Committee*, and observed as the day of the *New-Moon*. And notwithstanding no evidence was given as on that day, yet was it appointed by the *Senate*, and observed as the first day of the *Moon*, though not consecrated, for the consecration so entirely depended upon the *Phasis* of the *Moon*, that it could not be performed without it.

As soon as the *New-Moon* was either consecrated or appointed to be observed, notice was given by the *Sanhedrin* to the rest of the Nation, what day had been fixed for the *New-Moon*, or first day of the month, because that was to be the rule and measure according to which they were obliged to keep their Feasts, and Fasts in every month respectively. This notice was given to them in time of peace, by firing of *Beacons* set up for that purpose (which was looked upon as the readiest way of communication) but in time of War, under the *Captivity*, when all places were full of enemies who made use of *Beacons* to amuse our Nation withal, it was thought fit to discontinue it, and to delegate some men on purpose to go and signify to as many as they could possibly reach, before the time commanded for the observation of any Feast or Fast was expired. But then they that lived in places far distant from *Jerusalem*, whither timely notice could not be conveyed, were obliged to keep a Feast a day more then otherwise was to be kept, which is the reason of keeping the *Passover* 8 days, the Feast of *Pentecost* 2, that of *Tabernacles* 9 days; whereas in Scripture we are commanded to keep 7, 1, and 8. And notwithstanding as there is at present a certain Calculation, yet we that live out of *Jerusalem*, retain still the former practice.

Our year consisting of 12 *Lunar* months, is found to be 12 days, some few hours and minutes shorter then the *Solar* year, therefore to accommodate it to

the course of the Sun, it is necessary in some years to insert one month, and make the whole year to contain 13 months; whereby might be avoided that confusion which so great a difference would otherwise have necessarily produced: For so the *Passover*, and consequently other Feasts could not have been celebrated at the time appointed, and commanded; whereas the *Passover* (which is the measure of all the rest) is always to be kept in the month *Abib*, in the *Vernal Equinox*: and hence we may see the necessity of inserting a month.

Whilst the *Temple* flourished, this *Intercalation* of the year lay altogether in the breast of the *Sanhedrin*, or Great *Senate*, and they inserted a month when they thought it necessary; the grounds and reasons upon which they proceeded in this affair, were chiefly three. First if the *Tekupha* or *Vernal Equinox* did fall out after the 16 of the month *Nissan*, and the *Passover* being to be celebrated on the 14 that year was to be intercalated, for the *Passover* was not to be kept before that *Equinox*. 2dly. If the Corn was not ripe, so that the Sheaf could not be offered the next day after the *Passover*, that was a sufficient reason for the intercalation. Thirdly if the Lambs were too tender, or too scarce to be offered in Sacrifice, that likewise was a sufficient reason for the *Intercalation*. But after all that, the *Senate* were the only Judges of the sufficiency of these or any other reason; this *Intercalation* was to be made in *Jerusalem* and no where else. Whereupon *Hillel Hannasi*, an Eminent Doctor, President of the *Sanhedrin*, who lived about 1350 years ago, foreseeing the dispersion of our Nation, and finding the power of the *Sanhedrin* was a decaying, did by virtue of their authority, prescribe some rules of practice, and a certain Calculation, which we all ever since follow: and according to which, this our *Kalendar* is composed. Our rule of

Intercalation being this, that in every *Cycle* of the Moon, which consists of 19 years, there are to be seven *Intercalary* years, viz. 3. 6. 8. 11. 14. 17. 19.

From this *Ecclesiastical* year, we reckon our Feasts and Fasts, which are either expressly commanded by *Moses* in the Law, or such as have been instituted by the whole Church in the time of our Captivity, upon some extraordinary occasions, and have been generally received, and duly observed ever since. There are others which have been instituted, but not generally received; and therefore, are not now observed. Of all which we shall endeavour a particular account, as they occur in their respective Months.

The computation of time from the Creation of the World now in use with us, is not very ancient, but agreed upon about 700 years ago; the computation formerly being taken from some great Event, or notable Revolutions, as particularly from the Departure of the *Israelites* out of *Aegypt*: From such or such a Kings Reign: From the time of *Alexander the Great*, &c. And although in the computation of time from the Creation of the World, we do not pretend to any perfect exactness, many of our Doctors being of opinion that 'tis rather to be carried higher; yet we are contented to follow it, because it is now generally received. According to this Supputation, this our Kalendar is composed and calculated for this present year 5452: Whereof some months are already past, it having Commenced from September the 14th. and being made up by almost four months of the ensuing year 5453. With this Supputation falls in the 20th. year of the 195th. Cycle of the Sun. The 18th. year of the 287th. Cycle of the Moon; as also the 6th. *Sabbatical* year. The present year, consisting of 353 days, is a common year, and contains 50 *Sabbath* days.

The first Feast or day of observation, which falls

under our cognisance is the *Sabbath*, or day of rest, which without any alteration has been celebrated every Seventh day, since its primary institution. But whether that was from the Creation of the World, or from the time of *Moses*, is dubious, and so I leave it. 'Tis generally believed that *Moses* enjoined the *Church*, to read his Law as on this day: and for that reason, we divide the Law into 54 Lessons, for it may happen our *Annus Intercalaris* may consist of so many weeks. But because our other years do not consist of so many weeks, therefore on some *Sabbath* days we read 2 Sections for a Lesson, and also because some of our Festivals (for which we have proper Lessons of Scripture) may fall on the *Sabbath* day, therefore the Lesson for that *Sabbath*, being put off till the next, and so by that means in some certain *Sabbaths*, we read two Lessons together, to the end that the whole *Pentateuch* may be read over in a years time. All which, you will find specified in the *Almanack*.

Besides the weekly Lessons taken out of the *Pentateuch*, we read a Section out of the *Prophets*; the matter of which is agreeable to the Lesson appointed out of the Law; which usage is not very ancient, having been occasioned by that Inhibition of the *Grecians*, which forced our Nation to desist from the reading of the Law, and thereby put them upon a necessity of betaking themselves to the reading of the *Prophets*, that the word of God might not be forgotten; and although that Persecution being now long since past, is superseded, yet we still retain the practice of reading those Sections after the weekly Lessons.

The second Feast, or day of Oblervation, is that of the *New-Moon*, instituted by *Moses*, and celebrated by offering of peculiar Sacrifices, *Numb. 28. v. 11*. At present, because of our Dispersion, not having the

the advantage of our *Temple Service*, instead of offering up the Sacrifices proper to this Solemnity, we read those Sections of Scripture which enjoin the observation of this Feast; which practice obtaines in relation to all the rest of our Feasts or Fasts, that were commanded to be Solemnized by the offering of special Sacrifices; adding withall, devout prayers, wherein we desire and beseech God Almighty to be propitious to us, and to accept the calfs of our lips, and to pardon all our sins and transgressions. Now we proceed to give an account of all the Feasts and Fasts, as they occur in this *Almanack*. But take notice, that whensoever you find this mark *Obs.* it signifies that Feast or Fast is obsolete, and not now observed.

Tebeth 28. On this day is a Feast, occasioned by this means. King *Alexander*, who was called *Jannæus*, out of hatred to the Doctors, and to express a kindness for the *Saducees*, expelled all the Doctors, except *Rabbi Simeon Ben Sattabb*, who was his Brother in law, and by that means the *Saducees* were introduced in the *Sanhedrin*, but by reason of their ignorance in such matters that were brought before them, they not admitting any exposition to the Law, could not give any demonstration from Scripture, and so being incapable to perform the duties of that Station, went off by degrees, and so the said *R. Simeon* placed some of the young Doctors in their Seat: and on that day when all the *Senate* was filled with the Doctors, they instituted this Feast. *Obs.*

Sebat. 2. On this day is a Feast, occasioned by the death of *Jannæus*, for when he fell sick, and lay a dying, he caused 70 of the Chiefest Elders to be shut up in a Prison, & commanded the Keeper, that on the day he died he should put them all to death; for saith he, I know that the people in general hate me, and they will rejoyce at my death, and by this means I will give them

them cause to lament on that day. But this ill design was prevented from taking effect, by his good Queen *Salomina*, who when he was dead took his Ring from off his finger, and sending it to the Keeper of the Prison, ordered him by that sign, to release them: under a colour that it came from *Janneus* himself, which purpose having its intended effect, the Elders were released, and *Janneus* his death publicly notified, which had been by his Queen till that time industriously conceal'd, and thereupon this Festival was instituted. *Obj.*

Sabbat. 15. This we call the New-Year for planting of trees, because whatsoever trees was planted upon, or after that day, were reckoned from the growth of the ensuing year, and accordingly their Fruit was Tithed: whereas if any had been planted before that day, they were reckoned into the growth of the preceeding year; and their Fruit was Tithed accordingly: for Tithes of different years, were not to be put together, but were to be paid every year respectively. On this day also, the Daughters of *Silo* clothed in white, went out into the fields to dance, which causeth extraordinary mirth and rejoycing, and the greatness of the Solemnity was such, that some of our Ancients assured us, no other Festival was comparable to it. This was the day mentioned *Judges 21. v. 21.*

Sabbat. the 29. Which is this year the last *Sabbath* day in this month, we read those Texts of Scripture which commanded *Israel* to pay their half Shekels, with which were bought in the daily Sacrifices for the ensuing year; which Sacrifices being offered for the expiation of the Sins of every individual person, both the rich and the poor were to contribute equally; and these Shekels were to be gathered before the year began: which was performed in this month. And notwithstanding the Shekels cannot now be applied to the above mentioned use, yet are still collected amongst

mongst us, and given to the poor *Jews*, inhabiting this day in and about *Jerusalem*, (who make it their business to pray for the Restauration and welfare of their distressed and dispersed Brethren) for their maintenance.

Adar 5. On this day was a Feast on occasion of *Ezra's* finishing the second *Temple*, for though it was finished on the 3d. *Ezr.* 6. v. 15. yet was not the Dedication made till the 5th. and therefore was observed with great Solemnity. *Obs.*

Adar the 9. On this day began the great dissensions betwixt two eminent Schools, of *Hillel* and *Shammai*, and for that reason was kept a Fast. *Obs.*

Adar the 13. On this day is observed the Fast of *Esther*, wherein she Fasted for the deliverance of the *Jews*, marked out for destruction by *Haman*. *Esth.* 4. v. 15. But here Note: That because on the *Sabbath* day is forbidden all manner of Mourning or Fast, therefore whensoever any Fast day happened to fall on a *Sabbath* day, or before, is transferred to the next day, except in this Fast, where it is anticipated for two days, and that for this reason, because the day after is that of *Purim*, which is a Feast.

On this day also, was for some time kept a Feast, for the great Victory obtained against *Nicanor*, by *Judas* the *Maccabee*, who slew five and thirty thousand of his enemies, and commanded to strike *Nicanor's* head and hand. *2 Macc.* 15. *Obs.*

And because *Haman* was an *Amalekite*, whose seed God had commanded should be clean destroyed, therefore on the *Sabbath* before *Purim* (which falls this year on the 13 day) we read that Section wherein is commanded, that the memorial of *Amalek* shall be blotted out, *Deut.* 25. v. 17. and this *Sabbath* is called *Remember*.

On the 14 of *Adar* is Solemnized the Feast of *Purim*, in memory of that great deliverance out of the hands,

hands of *Haman*, who had appointed this day for the utter destruction of all the *Jews*, but by Gods mercy this day was turned upon them, from sorrow to joy, and therefore, by the Decree of *Mordecai* and Queen *Ester*, the whole Nation took upon them to keep this day with Feasting and Joy, and sending presents one to another, and gifts to the poor, *Esh. 9. 12.*

Adar. 16. On this day the Walls of *Jerusalem*, which had been broken down by the *Grecians*, began to be built. *Obs.*

Adar. 20. The last *Sabbath* day, save one before the *New-Moon*, was read that Section of Scripture, which commanded us to Purifie our selves with the Ashes of the red Heifer, thereby to remind the people of making themselves fit for the approaching *Pas-*
sover. Numb. 19.

Adar. 28. *Antiochus* having published a Decree forbidding our Nation to Circumcise their Children, and to observe the *Sabbath*, or to study in the Law, but on the contrary commanding them to worship Idols, was vacated as on this day, which therefore was kept with great Solemnity. *Obs.*

Adar 29. This day is the first Term for Tithing all sorts of Cattle, there being three times in the year, appointed for that purpose, *viz. 15* days before the *Pas-*
sover. 15 before the *Pentecost*, and *15* before the Feast of *Tabernacles*, and that for this reason, because no Beast could be sold before they were Tithed, and that there might be plenty to be sold, to those that came to Celebrate those Feasts, for to offer their Sacrifices.

Nissan. 10. The *Sabbath* immediately preceeding the *Pas-*
sover, is called the *Great Sabbath*; and that upon two accounts. First because at that time, there was a General Assembly of the whole Nation; and they there consulted either the Affairs of the Nation, the *Sanhedrin*, or *Great Senate*, hearing any grievances or

com-

complaints that was brought before them, and redressing the same: as also receiving any Appeal from any Inferiour *Senate*; and their Decree was a final Sentence; And also to consider concerning the *Passover* then nigh at hand. Secondly, and on better grounds, it was called so, because this day happened on the tenth of the Month, when God commanded the Children of *Israel* to take every one a Lamb in the sight of the *Egyptians*, who acknowledged the Lamb to be their God; and so probably had punished the slayers, as profaners of his *Deity*: And therefore we take this to be as Great a Miracle as any that God wrought in *Egypt*.

Nissan 12. It is commonly believed, that on this day *Ezekias* fell sick, and on the third day, which was the *Passover*, he went to the house of the Lord, &c. that night 18500 *Assyrians* were slain by the Angel.

Nissan 13. On this day the *Leaven* was quite removed, in order to kill the *Paschal Lamb*, which could not be kill'd while there was *Leaven* in the house. On this day also, all the first Born fast in remembrance of God Almighty's Great Mercy in protecting the first-born of our Nation, when he slew the first-born of the *Egyptians*.

The *Passover* was instituted by God Almighty; when he delivered the Children of *Israel* out of the *Egyptians* Slavery, by the hand of *Moses*, as a token for the Destroying Angel to pass over their house, when he smote the First-Born of man, throughout all *Pharaohs* Dominions. The way of Celebration of this Feast, you may find particularly described in the 12 Chapter of *Exod*. Which method of eating was observed in *Egypt* only at the first institution.

The next day to the *Passover*, was the day of offering of the Sheaf, from whence till the Feast of weeks or *Pentecost*, are computed fifty days, whence we by vertue of those Texts, *Even unto the morrow after the*

the seventh Sabbath, shall ye number, &c. Levit. 23. v. 16. and in another place, Seven weeks shalt thou number unto thee, begin to number seven weeks &c. Deut. 16. v. 9. We think our selves obliged precisely to number 49 days, or seven weeks, after this manner. This is the first to the *Sheaf* offering, this the second, this the third, and so on to the Feast of weeks, repeating every Evening the number of the days & weeks past.

Nissan 18. The Solar Year consisting of 365 days and 6 hours, is divided into 4 quarters, each of which we call *Tekupha*, that is, Revolution of time: so that every *Tekupha* contains 91 days, $7\frac{1}{2}$ hours, and the first of these is called *Tekuphath Nissan*, Commencing in *March*, at what time the Sun enters upon *Aries*. The second which is *Tekuphath Tamuz*, falls out in *June*, when the Sun goes into *Cancer*. The third which is *Tekuphath Tisry*, begins in *September*, when the Sun enters upon *Libra*. The last which is *Tekuphath Tebeth*, falls in *December*, at what time the Sun goes into *Capricorn*: The first *Tekupha* makes the *Vernal Equinox*. The second, the *Summer Solstice*. The third, the *Autumnal Equinox*. And the last, the *Winter Solstice*.

Jyar 7. This is rather to be understood of the rebuilding of the Walls, by *Jonathas* and *Sims*, after they had been demolished by the *Greeks*, for *Ezra* finished his building on the 25th. day of *Elul*. *Obs.*

Jyar 12. *Aleimus* after a great many outrages, and mischiefs done to his Native Country, which he could not otherwise defend, then by calling in *Demetrius's* Forces to his Assistance, going about to pull down the Walls of the Sanctuary, and to demolish the works of the Prophets, was exemplarily Plagued on this day. *1 Macc. 9. v. 55.* *Obs.*

Jyar. 14. On this day was Celebrated the second *Passover*, allowed for those that were unclean, or at a great distance from *Jerusalem*, so that they could not reach at the time appointed for the Observation of the first

first *Passover*, which was to be only of one days continuance, and not to be kept with all the Solemnity of the first. see *Numb. Chap. 9. v. 9.*

Year 17. On this day is a Feast occasioned by the taking of *Cesarea* by the *Maccabees*. This being a Frontier Garrison, did a great deal of mischief to our Nation, and made great ravages in the adjacent Country. Whereupon the said *Maccabees* after it was taken, planted in it a Colony of *Jews*. *Obs.*

Year 17. On the 33^d. day after the Sheaf-offering, is Solemnized a Feast, the occasion of which is traditionally believed to have been a great mortality, that raged amongst the Scholars: and ceased as on this day.

Year 23. This day *Simon Maccabeus* took the Tower of *Gaza*, after he had battered it for some time. *1 Macc. 13. v. 40.* And this good success occasioned the Solemnity of a Feast. *Obs.*

Sivan 6. On this day is Celebrated the Feast of *Pentecost*, which falls on the 50th. day after the Sheaf-offering; this Feast was instituted by *Moses*, when the Children of *Israel* were journeying in the Wilderness, towards the Land of *Canaan*, and was called also the Feast of the first Fruits. In *Lev. 23. 15. Numb. 28. 16.* is shewn after what manner the Feast was Celebrated. On this day also the Law was delivered to the Children of *Israel*, at Mount *Sinay*, & therefore on the same day, that portion of Scripture which declares the delivery of the *Decalogue* is Solemnly read in our Synagogues.

Sivan 10. On this day *Baruch* procured the Restoration of the Vessels of the Temple, which had been carried away into *Babylon*, in the time of the Captivity of *Jechonias*. *Baruch 1. 8.*

Sivan 26. On this day the *Egyptians* having made their application to *Alexander the Great*, craving justice against our Nation, because as they pretend-

ed our Fore-fathers had robbed them of a vast quantity of Jewels, of Silver and Gold; *Alexander* as a fair and just Arbitrator called forth some of our Nation, to answer to the Charge laid against them, which they effectually did, by saying that if the *Egyptians* would pay for the service done to them, by six hundred thousand persons, for about 400 years together, they would oblige themselves to pay what it was pretended they had borrowed from them. This answer was so much to the purpose, that the *Egyptians* chose rather to fly away, then to stand a tryal; and thereupon our Nation was acquitted, and kept a Feast upon that account. *Obs.*

Sivan, 27. On this day is a Fast occasioned by the Cruelty of the *Grecians* against *R. Hannina*, an eminent Doctor: For they having put out a Decree, forbidding the reading, or keeping the Law, under the severest penalty, the said Doctor was so far from complying with it, that the Book of the Law was found in his custody; whereupon he and the Book, was committed to the flames. This was kept as a Fast day. *Obs.*

Tamuz, 17. On this day a Fast was kept, occasioned by the destruction of the City of *Jerusalem*, by *Nebuchadnezzar*, for though he with his Victorious Army, entred the City on the 7th. yer did he not totally destroy it until the 17th. *Jer. 39. v. 2.* This Fast is mentioned by the Prophet *Zach. 9. 19.* under the name of the Fast of the fourth month.

Ab. 9. On this day was kept a strict Fast, occasioned by the burning of the Temple by *Nebuchadnezzar*, which lasted till the 10th. inclusively, the Fast commencing the evening of the 9th. *Jer. 52. 13.* On this day also, the second Temple was burnt by *Vespasian*, (says *Josephus*) This Fast *Zacharias* calls the Fast of the fifth month *Chap. 9. 19.*

Ab. 15. This day is called, the day of the Wood-Offering. For whereas *Nehemias* had appointed certain days, for certain Families, to bring in their Wood-offering, whatsoever Family had no certain day determined, whereton he might Offer, and whatsoever Family would Voluntarily Offer besides its appointed portion, did on this day, make their Offering: and upon this account 'tis kept as a Festival.

Ab. 18. *Abaz* King of *Juda* reigned wickedly, and walking in the way of the Idolatrous Kings of *Israel*, making himself Altars in every corner of *Jerusalem*, did shut the Temple of the Lord, which was not open untill the first year of King *Herod* his reign, and by that means, denied access to the priests, who were to attend the Lamp, and to order it every Morning and Evening, that it might burn before the Lord continually, and this was the reason that the Lamp was Extinguished all his days, and thereupon a Fast was ordered on this day. *Obs.*

Elul, 2. From the next day, after the Celebration of this *New Moon*, till the 10th. of the next month following (which is the Great

Great day of Expiation) are 40 days; on every of which, we rise early, and make our Supplications to heaven, for pardon of our sins, which therefore are called 40 days of supplication; and observed in memory of *Moses's* 40 days absence from the people, when he went to renew the Covenant with God, after the sin of the Golden Calf, and at the end thereof returning he had procured an atonement for the people: which day of his return, is the Great day of Expiation, of which hereafter.

Tisry. The first day of this month, is called New-years-day, as also the Feast of Trumpets, because they sounded Trumpets of Rams-horn, which some say was done in memory of *Abraham*, offering up his Son *Isaac* on Mount *Moria*, which 'tis believed was on the first day of this month. See *Numb.* 27. 1.

Tisry. 3. This day is kept as a Fast occasioned by the Murder of *Gedaliah*, the Son of *Ahikam*. *Jerem.* 40. *Zacharias* calls it the Fast of the seventh month.

Tisry. 4. Those days betwixt New-Years day, and the day of Expiation, because of very strict observances, consisting in humiliation, and confession of Sins, and repentance for them, are called the days of Penitence: and the Sabbath, which then followeth, the Sabbath between, or Sabbath of Penitence, by reason that the Doctrine of Repentance, was the subject of our Sermons on that day.

Tisry. 9. *Moses* having been with God in the Mount *Sinai*, for 40 days, descended as on this day, and brought along with him the second Table, and the good news that God had forgiven their Sins.

Tisry. 10. This day is kept the Great Fast, and is a day of Expiation, which by way of Eminence is called the Great day, and was observed solemnly, the observation of this day is described *Lev.* 16.

Tisry. 15. On this day was kept the Feast of Tabernacles, which is Solemnized by building of Booths and Tents, in remembrance that our Forefathers did dwell in Booths, when they came out of Egypt; we also make use of Branches of Palm tree, Citron, Myrtle tree, &c Willows, to rejoyce before the Lord withal. *Lev.* 23. v. 39, &c.

The 7th. day of this Feast is called *Hosanna* the Great, on which every one bore boughs of Willow-trees, and with great acclamation, crying out *Hosanna*.

The 8th. day of this Feast, is called the day of the Solemn Assembly, and this concluded the Feast, wherein all were gathered together to take their leaves one of another. *Levit.* 23. v. 35.

The day following the Mirth of the Law, when they made an end of the reading of the Law, reading the last Section of the Law, and beginning part of the first again, to the end that we may be reading the Law, without intermission, and this day is kept with great rejoycing.

The Sabbath following, we begin the first Section of the Pentateuch, which beginning with that word *in principio*, gives the denomination to this day, as to be called Sabbath *in principio*, and is kept with great Solemnity. Kislev.

Kislev. 7. *Josephus* relates in the death of *Herodes*, almost the same passages as our *Chronicles* do, that of *Jannaeus*. *Jes.* lib. 17. cap. 10.

Kislev. 25. On this day is kept the Feast of the Dedication, which was instituted by the *Maccabees*, in memory of the Great Victory obtained over *Antiochus*, who had polluted the Temple and putting them into a necessity of Dedicating it again, which was done on this day: this Fast is appointed to be kept, with burning of Lamps. 1 *Macc.* 4.

Tebeth. On the 10th. of this month is kept a Fast occasioned by the first approaches made by the King of *Babylon*, to the Siege of *Jerusalem*, mentioned in *Jer.* 39. v. 1. *Zacharias* calls it the Fast of the 10th. month.

A Chronological summary of several remarkable passages relating to our Nation of the Jews, since the Creation.

The Creation of the World	5452
Noah's Flood	3796
The Confusion of Languages	3456
The birth of Abraham	3594
The birth of Isaac	3404
The birth of Jacob	5344
Israel went down into Egypt	3214
The birth of Moses	3084
Israel coming out of Egypt, & promulgation of the Law by Moses	3004
Israel entred into the Land of promise	2964
David began his Reign	2566
The building of the first Temple	2524
The Revolt of the 10 Tribes under Jereboam	2496
The ten Tribes were carried Captive by Salmanaſer	2248
The destruction of the first Temple	2114
The Great deliverance under Mordecha and Esther	2046
The building of the second Temple	2044
The New Æra from Alexander Magnus	2004
The Reign of the Maccabees	1831
Herod began to Reign	1727
The Christians Æra began	1692
The Destruction of the second Temple	1624
The Mishna was composed	1541
The supputation of Kalendar settled by Hillel Hannasy	1355
The Babylonish Talmud was composed	1204
The Talmud Jerusolimitan was composed	1184
Maymonides composed his Great Work	517
France	296
Spain	209
Portugal.	192

ame
ro.
nich
tory
put-
done
g of

d by
ge of
Fast

ages
ion.

7452
1796
1456
3504
1404
3444
2114
1084

3004
1964
1566
1514
1496
2248
2114
1046
1044
1004
1831
1727
1692
1624
1541
1353
1204
1184
517
296
200
190

